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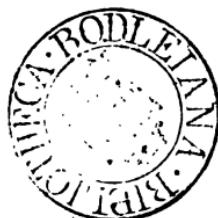
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GIVING THE MEANINGS OF ALL THE LESS COMMON WORDS

BY

J. SURTEES PHILLPOTTS, M.A.

*Head Master of Bedford Grammar School, formerly Fellow of New College
Oxford*



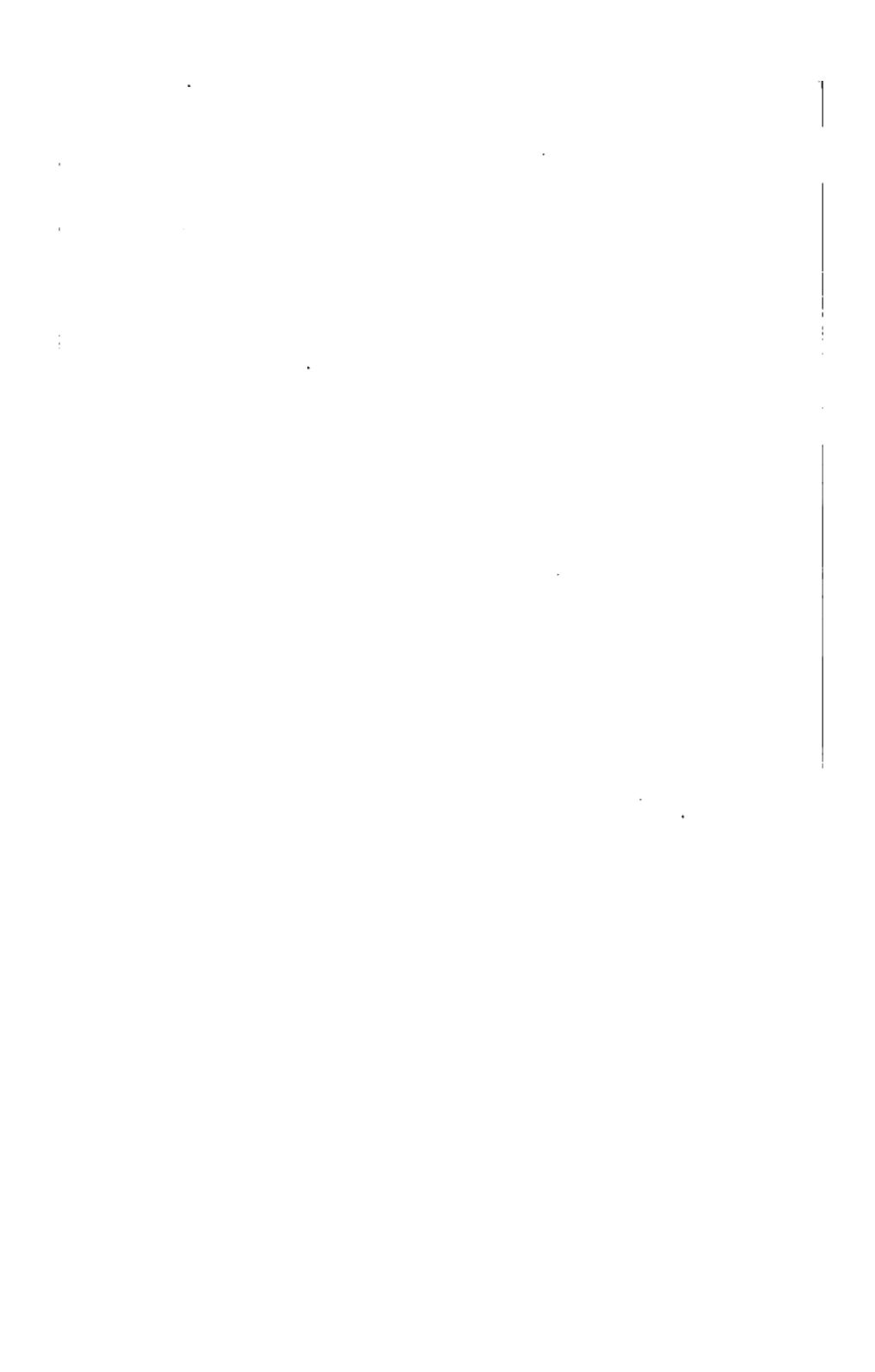
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INTRODUCTORY NOTICE.

THE welcome addition of Science and English to the curriculum of Public Schools has reduced the time left for Greek and Latin. The diminution of time necessitates the improvement of methods. In studying a language there are three things required: (i) knowledge of words, (ii) knowledge of grammar, and (iii) power of putting the words together so as to extract the right sense. The last of these is a real intellectual exercise which must not be interfered with, as it would be by the use of translations. There will be no 'educing of the faculties' where there is no problem left to solve. To the study of grammar there is no royal road, though it may be made at once more interesting and more intellectual by illustrations from comparative philology. In gaining knowledge of words, much time may, I believe, be saved. No one who has not actually watched a hard-working boy beginning Homer, can imagine how much time he spends on looking out words. In this process there are obviously two parts: (i) the mere mechanical turning over the leaves of a lexicon, and (ii) the exercise of memory in retaining the result. These two are often confounded, and it is said that 'nothing impresses the memory like looking out the words.' But the looking out cannot impress the meaning on the memory, for the memory is not at work till the word is found, and then the attention is instantly diverted to a hunt after the next word, during which the meaning of the first is often forgotten. What really impresses the memory is (i) the constant recurrence of the words, and (ii) an insight into

their etymology, so as to bring in the aid of association in grouping words which are akin. Some pains have been taken to meet this latter want ; with regard to the former, while a boy would be puzzling out the five hundred lines once with a lexicon, with this glossary he can read them through often enough to know them thoroughly, and read also two other books of Homer as well with the help of the vocabulary which this one will have given him. The most important thing is to give a boy an interest and a sense of power in dealing with a language ; once give him this, the sense of drudgery will be relieved and progress will be certain.

The first draught of the notes was kindly made for me by Mr. C. J. WARETON, my late colleague, and now Master of the Preparatory School at Tonbridge. The etymology is mainly taken from Curtius *Grundzüge* (1873). The text is mainly based on Ameis ; his notes, and those of Faesi, Heyne, and Paley have been constantly consulted. The book is only intended for beginners. Hence, even the commonest words are explained when there is anything peculiar in their form. Indeed, in respect of the number of words given, a glance at a boy's note-book makes it clear one can hardly err on the side of excess.

BEDFORD,

September, 1876.

ΙΑΙΑΔΟΣ Ζ.

Ἐκτορος καὶ Ἀνδρομάχης δμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγῆς Σιμόδεντος ἴδε Ξάνθοιο ροάων.

Αἴας δὲ πρώτος Τελαμώνιος, ἔρκος Ἀχαιῶν,
Τρώων ρῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἀνδρα βαλών, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
νίδν 'Ενσσώρου 'Ακάμαντ', ἦν τε μέγαν τε.
τόν δ' ἔβαλε πρώτος κόρυθος φάλον ἱπποδασεῖτο,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' δοτέον εἰσω
αλχμὴ χαλκείη· τὸν δὲ σκότοςσε κάλυψεν.

Ἄξιλον δ' ἄρ' ἔπειψε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐνκτιμένη ἐν Ἀρίσβῃ
ἀφνειδὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γάρ φιλέεσκεν δδῷ ἔπι οἰκέα ναίσων.
ἀλλά οἱ οὖς τις τῶν γε τότ' ἤρκεσε λυγρὸν δλεθρον

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πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ἂν τόθ' Ἰππων
ἔσκεν ὑφηνίοχος· τὰ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εύρύαλος καὶ Ὁφέλτιον ἔξενάριξεν.
βῆ δὲ μετ' Αἴστηπον καὶ Πήδασον, οὓς ποτε τύμφη
νηὶς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.

Βουκολίων δ' ἦν οὐδὲς ἀγανοῦ Λαομέδοντος
πρεσβύτατος γενεῆ, σκότιον δέ ἐγενάτο μήτηρ·
ποιμανῶν δ' ἐπ' ὅεσσι μίγη φιλότητι καὶ εὐηῆ,
ἡ δ' ὑποκυσαμένη διδυμάνε γενένατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαῖδιμα γυνά
Μηκιστηάδης, καὶ ἀπ' ὅμων τεύχε' ἐσύλα.
Ἄστυαλον δ' ἀρ' ἔπειψε μενεπτόλεμος Πολυποίτης
Πιδύτην δ' Ὁδυσεὺς Περκώσιον ἔξενάριξεν

ἔγχει χαλκείφ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἄυτίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεωφ
Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμυνων·
ναῖε δὲ Σατνιόεντος ἐνρρείταο παρ' ὅχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήιτος ἥρως
φεύγοντ· Εύρύπυλος δὲ Μελάνδιον ἔξενάριξεν.

Ἄδρηστον δ' ἀρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἔλ· Ἰππω γάρ οἱ ἀτυζόμενω πεδίοιο,
ὅζω ἔνι βλαφθέντε μυρικένφ, ἀγκύλον ἄρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην
πρὸς πόλιν, ἦ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἔξεκυλίσθη
πρηνὴς ἐν κονήσιω ἐπὶ στόμα. πάρ δέ οἱ ἔστη
Ἄτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

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“Αδρηστος δ’ ἄρ’ ἔπειτα λαβὼν ἐλλίσσετο γούνων” 45

“ζώγρει, Ἀτρέος υἱέ, σὺ δ’ ἄξια δέξαι ἄποινα·
πολλὰ δ’ ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι’ ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ’ ἐπὶ νησὶν Ἀχαιῶν.” 50

ώς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
καὶ δή μιν τάχ’ ἔμελλε θοὸς ἐπὶ νῆσος Ἀχαιῶν
δώσειν φίθεράποντι καταξέμεν· ἀλλ’ Ἀγαμέμνων
ἀντίος ἥλθε θέων, καὶ δμοκλήσας ἔπος ηῦδα.

“ὦ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὔτως
ἀνδρῶν; ἡ σοὶ ἄριστα πεποίηται κατὰ οἰκου
πρὸς Τρώων; τῶν μή τις ὑπεκφύγοι αἰπὺν δλεθρον
χεῖράς θ’ ἡμετέρας, μηδ’ ὅν τινα γαστέρι μήτηρ
κοῦρον ἔντα φέροι, μηδ’ ὅς φύγοι, ἀλλ’ ἄμα πάντες
Ἰλίου ἔξαπολοίσατ’ ἀκήδεστοι καὶ ἄφαντοι.” 60

ώς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών· δ’ ἀπὸ ἔθεν ὕστατο χειρὶ¹
ἥρω² Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
οὕτα κατὰ λαπάρην· δ’ ἀνετράπετ’, Ἀτρεΐδης δὲ
λάξ ἐν στήθεσι βὰς ἔξέσπασε μελίνον ἔγχος. 65

Νέστωρ δ’ Ἀργείοισιν ἐκέκλετο μακρὸν ἀστας·
“ὦ φίλοι ήρωες Δαναοί, θεράποντες Ἀρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
μιμνέτω, ὡς κεν πλεῖστα φέρων ἐπὶ νῆσος ἵκηται,
ἀλλ’ ἀνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι
νεκροὺς ἀμ πεδίον συλήσετε τεθνηώτας.” 70

ώς εἰπὼν ὕτρυνε μένος καὶ θυμὸν ἐκάστον.

ἔνθα κεν αῦτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἰλιον εἰσανέβησαν, ἀναλκεήσι δαμέντες,
 εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἐκτορὶ εἰπε παραστὰς 75
 Πριαμίδης Ἐλενος, οἰωνοπόλων δχ' ἄριστος.
 “Αἰνείᾳ τε καὶ Ἐκτορ, ἐπεὶ πόνος ὑμινεὶς μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὖνεκ' ἄριστοι
 πᾶσαν ἐπ' Ιθύν ἔστε μάχεσθαί τε φρουρέειν τε,
 στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντη ἐποιχόμενοι, τρὶν αὐτὸν ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθὶ μένοντες,
 καὶ μάλα τειρόμενοι περὶ ἀναγκαῖη γὰρ ἐπείγειν 85
 “Ἐκτορ, ἀτὰρ σὺν πόλιυδε μετέρχεο, εἰπὲ δὲ ἐπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναῖης γλαυκώπιδος ἐν πόλεις ἄκρῃ,
 οἵξασα κληῆδι θύρας Ἱεροῖο δόμοιο,
 πέπλον, δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλατας αὐτῇ,
 θεῶνται Ἀθηναῖης ἐπὶ γούνασιν ἡγεμόιο,
 καὶ οἱ ὑποσχέσθαι δυοκαλλεκα βοῦς ἐνὶ νηῷ
 ἦντις ἡκέστας Ἱερευσέμεν, αἴ κ' ἐλεήσῃ
 δοτοῦ τε καὶ Τρώων ἀλόχους καὶ οὐτὶα τέκνα, 95
 ὡς κεν Τυδέος νιὸν ἀπόσχῃ Ἰλίου ἱρῆς,
 ἀγριον αἰχμητῆν, κρατερὸν μῆστωρα φόβοιο,
 δν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδὲν Ἀχιλῆα ποθ' ὥδε γένεδιμεν, δρχαμον ἀνδρῶν,
 δν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' δε λίην 100

μαίνεται, οὐ τίς οἱ δύναται μένος ίσοφαρίζειν.”

ώς ἔφαθ', “Εκτωρ δ' οὗ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἔξ δχέων σὺν τεύχεσιν ἀλτο χαμᾶζε,
πάλλων δ' δξέα δοῦρε κατὰ στρατὸν φέχετο πάντη,
δτρύνων μαχέσαπθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖνοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξῆσοντα κατελθέμεν· ὡς ἐλέλιχθεν.
“Εκτωρ δὲ Τρώεσσιν ἐκέλετο μακρὸν ἀύσας.”

105

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“Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φλοι, μηήσασθε δὲ θούριδος ἀλκῆς,
δφρ' ἀν ἔγω βείω προτὶ “Ιλιον ἡδὲ γέρουσιν
εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.”

115

ώς ἄρα φωνήσας ἀπέβη κορυθαίολος “Εκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἀντυξ ἦ πυμάτη θέεν ἀσπίδος δμφαλοέσσης.

Γλαῦκος δ', ‘Ιππολόχοιο πάις καὶ Τυδέος νίδος
ἔσ μέσουν ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' δτε δὴ σχεδὸν ἡσαν ἐπ' ἀλλήλοισιν ἴόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

120

“τίς δὲ σύ ἐσσι, φέριστε, καταθυητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
σφ θάρσει, δ τ' ἔμδον δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ —ε παῖδες ἐμῷ μένει ἀντιώσιν.
εὶ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,

125

οὐκ ἀν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόδοργος, 130
 δὴν ἦν, ὃς ἡα θεοῖσιν ἐπουρανίοισιν ἔριζεν
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 τεῦνε κατ' ἡγάθεον Νυσήιον· αἱ δ' ἄμα πᾶσαι
 θύσθλα χαμαὶ κατέχεναι, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουνπλῆγι. Διώνυσος δὲ φοβηθεὶς 135
 δύστε' ἀλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς δμοκλῆ.
 τῷ μὲν ἐπειτ' ὀδύσσαντο θεοὶ ῥεῖα ζώοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάις· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἀν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐστι βροτῶν, οὐδὲν ἀρούρης καρπὸν ἔδουσιν,
 ἀσσον ἵθ', ὡς κεν θᾶσσον δλέθρου πείραθ' ἵκηαι.”

τὸν δ' αὐθὸν “Ιππολόχιο προσηγόνα φαῖδιμος υἱός·
 “Τυδείδη μεγάθυμε, τί ἡ γενεὴν ἐρεείνεις; 145
 οἰη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μέν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὑλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὡς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
 εὶ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, δῆρ' ἐν εἰδῆς
 ἡμετέρην γενεὴν πολλοὶ δέ μιν ἀνδρες ἵσασι.
 ἔστι πόλις Ἐφύρη μυχῷ Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, δέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 ἀντὶ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 150
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἔρατεινὴν

ἀπασαν. αὐτάρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,
ὅς δὲ ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἄργείων Ζεὺς γάρ οἱ ὑπὸ σκῆπτρωφ ἐδάμασσεν.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, διὸ Ἀντεια,
κρυπταδή φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαῦφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηγόρισε·
τεθνάης, ὁ Προῖτ', ἡ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἔθελούσῃ.
ὡς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἰνον ἄκουσεν.
κτεῖναι μέν δὲ ἀλέεινε, σεβάστατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἡνώγειν φευθερῷ, δῆφρ' ἀπόλοιτο.
αὐτὰρ δὲ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην Ιξε Ξάνθου τε δέοντά,
προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ίέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ροδοδάκτυλος Ἡάς,
καὶ τότε μιν ἐρέεινε καὶ ἥττε σῆμα ἰδέσθαι,
ὅττι δάοι γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρώτον μέν δάο Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
πεφυέμεν. ἡ δὲ ἄρ' ἔην θεῖον γένος, οὐδὲ ἀνθρώπων,
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας,
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·

καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἀρ' ἀνερχομένῳ πυκιών δόλον ἄλλον ὕφαινεν
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχουν. τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληῆδος ἥμισυ πάσης·
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξιχον ἄλλων,
 καλὸν φυταλίης καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 ἡ δ' ἔτεκε τρία τέκνα δαίφρονι Βελλεροφόντη,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἡ δ' ἔτεκ' ἀντίθεου Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κεῦνος ἀπήχθετο πᾶσι θεοῖσι,
 ἡ τοι δὲ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλάτο,
 διν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἰσανδρον δέ οἱ υἱὸν Ἀρης ἀτος πολέμοιο 200
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἀρτεμις ἔκτα.
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι· 205
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἄριστοι
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
 ταύτης τοι γενεῆς τε καὶ αἴματος εὐχομαι εἶναι.” 210
 ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.

ἔγχος μὲν κατέπηξεν ἐνὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·

“ἡ δέ τοι μοι ξεῦνος πατρώιός ἐστι παλαιός·

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνιστ’ ἐνὶ μεγάροισιν, ἐείκοσιν ἡματ’ ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρου ξεινήια καλά·

Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,

καὶ μιν ἔγῳ κατέλειπον ἵων ἐν δώμαστ’ ἐμοῖσιν.

Τυδέα δ’ οὐ μέμνημαι, ἐπεί μ’ ἔτι τυτθὸν ἐόντα
κάλλιφ’, δτ’ ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.

τῷ νῦν σοὶ μὲν ἔγῳ ξεῦνος φίλος Ἀργεῖν μέσσω
εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δὲ διμήλουν·

ποθλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ’ ἐπίκουροι,
κτείνειν ὅν κε θεός γε πόρη καὶ ποσσὶ κιχείω,

πολλοὶ δ’ αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὅν κε δύνηαι
τεύχεα δ’ ἀλλήλοις ἐπαμείψομεν, ὅφρα καὶ οὖδε
γυνῶσιν, ὅτι ξεῦνοι πατρώιοι εὐχόμεθ’ εἴναν”

ώς ἄρα φωνήσαντε, καθ’ ἵππων ἀλέαντε,
χειράς τ’ ἀλλήλων λαβέτην καὶ πιστώσαντο.

ἐνθ’ αὐτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὅς πρὸς Τυδεῖδην Διομήδεα τεύχε’ ἀμειβεν,
χρύσεα χαλκείων, ἐκατόμβοι’ ἐννεαβοίων.

“Εκτωρ δ’ ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ’ ἄρα μιν Τρώων ἄλοχοι θέον ἡδὲ θύγατρες,
εἰρόμεναι παιδάς τε καστιγνήτους τε ἔτας τε
καὶ πόσιας. δ’ ἐπειτα θεοῖς εὐχεσθαι ἀνώγειν

215

220

225

230

235

240

πάσας ἔξείης· πολλῆσι δὲ κῆδε' ἐφῆπτο.

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῆς αἰθούσησι τετυγμένου, αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοις ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
κουράων δ' ἐτέρωθεν ἐναντίοις ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοις ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισι. 245

ἔνθα οἱ ἡπιόδωρος ἐναντίη ἥλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν
“τέκνουν, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας;
ἢ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὸς χεῖρας ἀνασχεῖν.
ἀλλὰ μέν, δῆφα κέ τοι μελιηδέα οἰνον ἐνείκω,
ὡς σπείσης Διὸς πατρὸς καὶ ἀλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δὲ καῦτὸς δυήσεαι, αἴ κε πίγσθα. 255
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος “Ἐκτώρ·
“μή μοι οἶνον ἀειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμα.
χερσὶ δ' ἀνίπτοισιν Διὸς λείβειν αἴθοπα οἶνον
δίζομαι· οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
αἴματι καὶ λύθρῳ πεπαλαγμένον εὐχετάσθαι. 260

ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναῖης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
πέπλου δ', ὃς τίς τοι χαριέστατος ἡδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναῖης ἐπὶ γούνασιν ἡυκόμοιο,
καὶ οἱ ὑποσχέσθαι δυοκαλδεκα βοῦς ἐνὶ νηῷ
ἥνις ἡκέστας ἵερευσέμεν, αἱ κ' ἐλεήσῃ 275
ἀστο τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
ῶς κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναῖης ἀγελείης
ἔρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσσω, 280
αἱ κ' ἐθέλησ' εἰπόντος ἀκουέμεν. ὡς κέ οἱ αὐθὶ^ς
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῦτο τε παισὸν.
εἰ κεῦνόν γε ἴδοιμι κατελθόντ' Ἀιδος εἶσω,
φαίην κε φρέν' ἀτέρπου διζύνος ἐκλελαθέσθαι.” 285

ῶς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταῦ δ' ἄρ' ἀολλίσσαν κατὰ ἀστο γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς 290
ἥγαγε Σιδονίηθεν, ἐπιπλὰς εὐρέα πόντου,
τὴν δδόν, ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν
τῶν ἐν' ἀειραμένη Ἐκάβῃ φέρε δῶρον Ἀθήνη,
ὅς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,
ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἵέναι, πολλαὶ δὲ μετεσπεύσοντο γεραιαῖ.

αὶ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῆσι θύρας ὡιξε Θεανὸς καλλιπάρηος,
Κισσηίς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ιέρειαν.

300

αὶ δ' ὀλολυγῆ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.

ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὸς καλλιπάρηος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,
εὐχομένη δ' ἡράτο Διὸς κούρη μεγάλοιο·

“πότνι’ Ἀθηναίη, ρυσίπτολι, δῆα θεάων,

305

ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
δῆφρα τοι αὐτίκα νῦν δυοκαλδεκα βοῦς ἐνὶ τηφ

ἥνις ἡκέστας ιερεύσομεν, εἴ κ' ἐλεήσης

ἀστυ κε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”

310

ὡς αἱ μέν ρ' εὐχούντο Διὸς κούρη μεγάλοιο,

“Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκειν

καλά, τά ρ' αὐτὸς ἔτενξε σὺν ἀνδράσιν, οἱ τότ' ἄοιστοι

ἥσαν ἐνὶ Τροΐη ἐριβώλακι τέκτονες ἄνδρες,

315

οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν

ἔγγυθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ.

ἔνθ' Ἐκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυ πάροιθε δὲ λάμπετο δουρὸς

αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέει πόρκης.

320

τὸν δ' εὐρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,

ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·

Ἀργείη δ' Ἐλένη μετ' ἄρα δμωῆσι γυναιξῖν

ἥστο, καὶ ἀμφιπόλοισι περικλυντὰ ἔργα κέλευεν.

τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 “δαιμόνι”, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰτύ τε τεῦχος
 μαρνάμενοι· σέο δ’ εἴνεκ’ ἀντή τε πτόλεμός τε
 ἀστυν τόδ’ ἀμφιδέδηε· σὺ δ’ ἀν μαχέσαιο καὶ ἄλλῳ,
 δῆν τινά που μεθιέντα ἴδοις στυγεροῦν πολέμοιο. 330
 ἀλλ’ ἀνα, μὴ τάχα ἀστυν πυρὸς δηίοιο θέρηται.”

τὸν δ’ αὐτὲ προσέειπεν Ἀλέξανδρος θεοειδῆς·
 “Ἐκτορ, ἐπεί με κατ’ αἰσαν ἐνείκεσας οὐδ’ ὑπὲρ αἰσαν·
 τούνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἀκουσον.
 οὕ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέστοι· 335
 ημην ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.
 νῦν δέ με παρειποῦσ’ ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ’ ἐς πόλεμον, δοκέει δέ μοι ὅδε καὶ αὐτῷ
 λώιον ἔστεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.
 ἀλλ’ ἀγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
 ἡ θ', ἐγὼ δὲ μέτειμι, κιχήσεσθαι δέ σ' ὀδώ.”

ὡς φάτο, τὸν δ’ οὕ τι προσέφη κορυθαίολος Ἔκτωρ.
 τὸν δ’ Ἐλένη μύθοισι προσηύδα μειλιχίοισιν·
 “δᾶερ ἐμεῖο, κυνὸς κακομηχάνου δύρυοέσσης,
 ὡς μ’ ὄφελ’ ἥματι τῷ, δτε με πρῶτον τέκε μήτηρ, 345
 οἰχεσθαι προφέρουστα κακὴ ἀνέμοιο θύελλα
 εἰς ὅρος ἡ εἰς κῦμα πολυφλοίσθοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὥδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἐπειτ’ ὄφελον ἀμείνονος εἶναι ἄκοιτις, 350
 δις ἥδη νέμεσίν τε καὶ αἰσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὗτ’ ἀρ νῦν φρένες ἔμπεδοι οὗτ’ ἄρ’ ὀπίσσω

ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι δίω.

ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ’ ἐπὶ δίφρῳ,

δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν

355

εἴνεκ’ ἐμένο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,

οἶσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ διπέσσω

ἀνθρώποισι πελώμεθ’ ἀοδιψοι ἐσπομένοισιν.”

τὴν δ’ ἡμείβετ’ ἐπειτα μέγας κορυθαίλος “Εκτωρ·

“μή με κάθις”, Ἐλένη, φιλέοντά περ· οὐδέ με πείσεις·

360

ἡδη γάρ μοι θυμὸς ἐπέσσονται, δῆρ’ ἐπαμύνω

Τρώεσσ’, οὐ μέγ’ ἐμένο ποθὴν ἀπεόντος ἔχουσιν.

ἀλλὰ σύ γ’ ὅρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,

ῶς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἔόντα.

καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, δῆρα θῶματι

365

οἰκῆτας ἀλοχόν τε φίλην καὶ νήπιον νιόν·

οὐ γάρ τ’ οἶδ’ ἡ ἔτι σφιν ὑπότροπος ζέομαι αὖτις,

ἡ ἡδη μ’ ὑπὸ χερσὸν θεοὶ δαμόωσιν Ἀχαιῶν.”

ὦς δῆρα φωνήσας ἀπέβη κορυθαίλος “Εκτωρ.

αἰψα δ’ ἐπειθ’ ἵκανε δόμους ἐν ναιετάοντας,

370

οὐδ’ εὑρ’ Ἀνδρομάχην λευκώλευνον ἐν μεγάροισιν,

ἀλλ’ ἡ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐυπέπλῳ

πύργῳ ἐφεστήκει γούωσά τε μυρομένη τε.

“Εκτωρ δ’ ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτῳ,

ἔστη ἐπ’ οὐδὸν ἵων, μετὰ δὲ δμωῆσιν ἔειπεν

375

“εἰ δ’ ἄγε μοι, δμωαί, σημερτέα μυθήσασθε.

πῆ ἔβη Ἀνδρομάχη λευκώλευος ἐκ μεγάροιο;

ἡ ἐσ πη ἐγαλόων ἡ εἰνατέρων ἐυπέπλων,

ἡ ἐσ Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι

Τρωαὶ ἐυπλόκαμοι δεινὴν θεόν ἱλάσκονται;”

380

τὸν δ' αὐτὸν διτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
 “Ἐκτορ, ἐπεὶ μάλιστας ἀνωγας ἀληθέα μυθήσασθαι,
 οὕτε πῃ ἐστι γαλόων σῖτος ἐναπέραν ἐνπέπλων,
 οὕτος ἐστι Ἀθηναῖς ἔξοιχεται, ἔνθα περ ἀλλαι
 Τρῶας ἐνπλόκαμοι δεινὴν θεὸν ἵλασκονται,
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκὲν ἄκουσεν
 τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἡ μὲν δῆ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
 μαινομένη ἐικυνᾶ· φέρει δὲ ἀμα παῖδα τιθήνη.”

ἡ δὲ γυνὴ ταμίη, δὲ δὲ ἀπέσσυτο δώματος Ἐκτωρ
 τὴν αὐτὴν ὁδὸν αὐτὶς ἐνκτιμένας κατὰς ἀγυιάς.

εὗτε πύλας ἵκανε διερχόμενος μέγα ἀστυ
 Σκαιάς, τῇ δέρμελλε διεξίμεναι πεδίονδε,
 ἔνθεν ἀλοχος πολύδωρος ἐναντίη ἥλθε θέουσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων δὲ ἔναιεν ὑπὸ Πλάκωνος ὑλάρησση,
 Θήβης ὑποπλακίη, Κιλίκεστος ἀνδρεσσιν ἀνάστων
 τοῦ περ δὴ θυγάτηρ ἔχεθεν Ἐκτορι χαλκοκορυστῆ.
 ἡ οὖτε πειτείηστος, ἀμφίπολος κίεν αὐτῇ,
 παῖδες ἐπὶ κόλπῳ ἔχουσιν ἀταλάφρονα, μήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητόν, ἀληγκιον ἀστέρι καλῷ,
 τόν δὲ Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτος οἶος γὰρ ἐρύνετο Ἰλιον Ἐκτωρ.
 ἡ τοι δὲ μὲν μείδησεν ἰδὼν ἐστι παῖδα σιωπῆ.

Ἀνδρομάχη δέ οἱ διγχι παρίστατο δάκρυ χέουσα,
 ἐν τούτῳ δρα οἱ φῦ χειρί, ἔπος τούτῳ ἔφατον ἐκ τούτῳ δύσμαζεν
 “δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδέν ἐλεαίρεις
 παῖδα τε νηπίαχον καὶ ἔμπορον, οὐδέ τάχα χήρη

σεῦ ἔσομαι· τάχα γάρ σε κατακτανέονσιν Ἀχαιοί,
πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γάρ ἔτ' ἀλλη
ἔσται θαλπωρή, ἐπεὶ δὲ σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχε'. οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἡ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

410

ἐκ δὲ πόλιν πέρσεν Κιλίκων ἐν ναιετάωσαν,

415

Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
οὐδέ μιν ἔξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὸν ἔντεσι δαιδαλέοισιν
ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι δρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

420

οἱ δέ μοι ἐπτὰ κασίγυνητοι ἔσαν ἐν μεγάροισιν,

οἱ μὲν πάντες ἵψειν ἤματι "Αἰδος εἴσω·

πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὸν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς δίεσσιν.

μητέρα δ', ἡ βασίλευεν ὑπὸ Πλάκωνος ὑληέσση,
τὴν ἐπεὶ ἄρ δεῦρ' ἥγαγ' ἄμ' ἀλλοισι κτεάτεσσιν
ἀψ δ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἀποινα,
πατρὸς δ' ἐν μεγάροισι βάλ·"Αρτεμις Ιοχέαιρα.

425

"Εκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
ἡδὲ κασίγυνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

430

ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' δρφανικὸν θῆγης χήρην τε γυναῖκα.

λαὸν δὲ στῆσον παρ' ἐριωέσν, ἔνθα μάλιστα
ἀμβατός ἔστι πόλις καὶ ἐπιδρομον ἔπλετο τεῖχος·
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα

435

ἢδ' ἀμφ' Ἀτρεῖδας καὶ Τυδέος ἄλκιμον νίόν.
ἢ πού τίς σφιν ἔνισπε θεοπροπίων ἐν εἰδώσ,
ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

τὴν δ' αὐτε προσέειπε μέγας κορυθαίολος “Εκτωρ.” 440
“ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
αἴ κε κακὸς ὡς νόσφιν ἀλυσκάζω πολέμοιο.
οὐδέ με θυμὸς ἀνωγεῖν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
ἀρνύμενος πατρός τε μέγα κλέος ἢδ' ἐμὸν αὐτοῦ.
εὖ γάρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ, δρ' ἀν ποτ' ὀλώλῃ Ἰλιος ἵρῃ
καὶ Πρίαμος καὶ λαὸς ἐνμελίω Πριάμοιο.
ἀλλ' οὐ μοι Τρώων τόσον μέλει ἄλγος δπίσσω, 450
οὗτ' αὐτῆς Ἐκάβης οὕτε Πριάμοιο ἄνακτος,
οὕτε καστιγνήτων, οὐ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
δσσον σεῦ, δτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυδέσσαν ἀγηται, ἐλεύθερον ἡμαρ ἀπούρας. 455
καὶ κεν ἐν Ἀργει ἐοῦσα πρὸς ἄλλης ἴστὸν ὑφαίνοις,
καὶ κεν ὕδωρ φορέοις Μεσσηῆδος ἢ Ὄπερείης
πόλλ' ἀεκαζόμενη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν·
“Ἐκτορος ἢδε γυνή, δις ἀριστεύεσκε μάχεσθαι 460
Τρώων ἱπποδάμων, δτε Ἰλιον ἀμφεμάχοντο.”
ῶς ποτέ τις ἐρέει, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτει τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,

πρὸν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι." 465

ώσ εἰπὼν οὐ παιδὸς ὁρέξατο φαῖδιμος Ἐκτωρ.

ἄψ δ' ὁ πάις πρὸς κόλπον ἐνζώνοιο τιθήντης
ἐκλίνθη λάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
ταρβήσας χαλκόν τε ἵδε λόφον ἵππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470

ἔκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μῆτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαῖδιμος Ἐκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανύωσαν,
αὐτὰρ ὅ γ' δυ φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσὸν,
εἰπε δ' ἐπευχάμενος Διύ τ' ἄλλοισιν τε θεοῖσιν" 475
"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παιδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριτρεπέα Τρώεσσιν,
ὅδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἴφι ἀνάστεω,
καὶ ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὰν ἀμείνων'
ἔκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
κτείνας δῆιον ἄνδρα, χαρείη δὲ φρένα μῆτηρ."

ώσ εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἐόν· ἡ δ' ἄρα μιν κηώδει δέξατο κόλπῳ
δακρυόν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν" 485
"δαμονίη, μῆ μοί τι λίην ἀκαζίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνήρ" Αἰδι προϊάψει·
μοῖραν δ' οὐ τινά φημὶ πεφυγμένον ἐμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἄλλ' εἰς οἴκον ιοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
ἴστον τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευς
ἔργον ἐποίησθαι. πόλεμος δ' ἀνδρεσσι μελάσσει

πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάσιν.”

ώς ἄρα φωνήσας κόρυθ' εἶλετο φαίδιμος “Εκτωρ
ἴππουριν” ἄλοχος δὲ φίλη οἰκόνδε βεβήκειν
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἰψα δ’ ἔπειθ’ ἵκανε δόμους ἐν ναιετάοντας

“Εκτορος ἀνδροφόνοιο, κιχήσατο δ’ ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόδου πάσησιν ἐνώρσεν.

αὶ μὲν ἔτι ζωδὸν γόδον “Εκτορα φὲ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ’ ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἴξεσθαι, προφυγόντα μένος καὶ χειρας Ἀχαιῶν.

οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισι,
ἀλλ’ ὁ γ’ ἔπειλε κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ’ ἔπειτ’ ἀνὰ ἄστυ, ποσὶν κραιπυοῖσι πεποιθώς.
ώς δ’ ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείη πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐνρρέος ποταμοῖο,

κυδιόων” ὑψοῦν δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ῶμοις ἀσσούνται· δ’ ὁ ἀγλαΐηφι πεποιθώς,
ρίμφα ἐ γοῦνα φέρει μετά τ’ ἥθεα καὶ νομὸν ἵππων
ώς νίδις Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὡς τ’ ἡλέκτωρ, ἐβεβήκειν
καγχαλόων, ταχέες δὲ πόδες φέρουν. αἰψα δ’ ἔπειτα

“Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὗτ’ ἄρ’ ἔμελλεν
στρέψεοθ’ ἐκ χώρης, δθι ή δάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδῆς·
“ἥθεῖ, ή μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ’ ἡλθον ἐναίσιμον, ὡς ἐκέλευες.”

τὸν δ’ ἀπαμειβόμενος προσέφη κορυθαιόλος “Εκτωρ· 520

495

500

505

510

515

“δαιμόνι’, οὐκ ἀν τίς τοι ἀνήρ, ὃς ἐναισίμος εἶη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἀλκιμός ἐσσι.
 ἀλλὰ ἐκῶν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ’ ἐμὸν κῆρ
 ἀχνυται ἐν θυμῷ, δοθὲ ὑπὲρ σέθεν αἰσχε’. ἀκούω
 πρὸς Τρώων, οἱ ἔχουσι πολὺν πόνον εἴνεκα σεῶ. 525
 ἀλλ’ ἵομεν· τὰ δ’ ὅπισθεν ἀρεσσόμεθ’, αἰ κέ ποθι Ζεὺς
 δώῃ, ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐνκυήμιδας Ἀχαιούς.”

NOTES.

BOOK VI.

For Summary of Book see end of Notes.

1. *οἴμαι*, to be left alone, *i.e.* by the gods (*οῖος*, alone).
φύλοπις, *ιδος*, battle-cry, battle (*φύλον*, a clan).
αιών, dread, terrible (prob. from *αλ*, ah! alas!).
2. *ἰθίω*, intrans. to go straight; here, the tide of war *set straight* over the plain (genitive of place, cf. l. 38).
3. *ἰθίω*, trans. to aim; [*αἰτῶν*] *ἰθυνομένων* [*κατ'*] *ἀλλήλων*.
4. *μεσσηγύς*, *μεσηγύ*, between. *Ιδὲ* = *ἡδὲ*, and. *ῥοή* (*ῥέω*), stream.
5. *ἔρκος*, *εος* (*ἔργον*, *εἴργω*), fence, protection, bulwark.
6. *ῥήγ-νυ-μι*. Lat. *frang-o*. Eng. break.
φῶς, light (of safety).
7. *βάλλω*, to hit with *missile*; opp. *οὐράζω*, wound with weapon in the hand. *ἐνὶ* = *ἐν*.
τεύχω, to make, mould; pf. pass. = *γενέσθαι* or *εἴναι*.
8. *ἡύς* = *έύς* (whence neut. *εῦ*), good, brave.
9. *φάλος*, projecting forepiece of helmet.
ἴπποδάσεια (*δασύς*), fem. only, *thick* or *bushy* with *horse-hair*.
10. *μέτωπον* (*μετά*, *δψ*), between eyes, forehead.
πήγνυμι. Aor. pass. *ἐπάγην*, to make fast, fix in. (Of Lat. *pacis-cor*, *pax*, *pignus*.)
11. *περάω*, to pass through, pierce. (Of Lat. *porta*, *peritus*, *periculum*.) *εἰσω*, *ἔσω*, within.
11. *δύσε*, neut. dual, the two eyes. (Of *δψ*, *δψ-ομαι*, *δμμα*. Lat. *oc-ul-us*, G. *auge*.)

12. ἐπεφνον, redupl. A. 2, of root φένω, to kill.
 *Αξυλος, son of Teuthras, of Arisba near Abydos.
 βοήν ἀγαθὸς, good at battle-cry, i.e. brave warrior.

13. ἔυκτιμένη, ον (κτίζω), well-built.

14. ἀφνεός, ον (ἀφενος, wealth), rich, wealthy. Cf. Lat. *op-es*, *c-op-ia* (= co-opia).

15. φιλέεσκεν, used to entertain. οδῷ ἐπί, on wayside.

16. ἀρκέω, fut. ἀρκέσω, to ward off: [Attic to be sufficient.]
 Cf. Lat. *arceo*. λυγρὸς, painful, Lat. *lugeo*.

17. ἵπ-αντιάζω, to come (or go), to meet.
 ἀπανράω, never found in pres.; impf. ἀπηύρων, *as, a*, in aor. sense. To take away or wrest from, rob of (with two accus.).

18. ἐσκε = ἡν (ειμι being for ἐσ-μι).
 ὑφ-ηνί-οχος, δ, the charioteer [as subject ἵπδ to the warrior in the chariot]. (ἡνία, ἔχω.)
 δύω, fut. δύσομαι. Hom. Aor. 2, ἐδύν, to sink below, plunge into. γαῖαν ἐδύτην, they went below the earth, i.e. died.

20. ἐξ-εναρ-ίζω, to strip a slain foe of his *arms* (ἐναρ). Lat. *spoliare*. It occurs again in l. 30.

21. Aesepus called after Trojan river, Pedasus after Trojan town, l. 35. Notice that the Greeks are the killers, the Trojans the killed, all through this piece.

22. Νηΐς, Ναιάς, Naiad, water-nymph (of river, as Nereid of sea).
 Cf. νάω, to flow. Lat. *na-re*, to swim.
 *Αβαρβαρίη, and not βόρβορος, mud, the Naiad of a pure spring. Βουκολίων, from βου-κόλος. Lat. *bubulcus*, herdsman.
 ἀ-μύμων (*μῶμος*, blame), blameless, esp. 'noble'—rather of pedigree and position than of character, hence even of Aegisthus; used of distinguished men, not of gods.

23. ἀγανός, η, ον, illustrious, noble, high-born (perhaps ἀγαμας, admire).

24. *σκότιος*, *α*, *ον* (*σκότος*), secret.
γείνομαι [pass. only in pres. and impf. to be born]. Aor. 1, mid. *ἐγεινάμην*, transitive, to bring forth.

25. *όῖς*, Lat. *ovis*, sheep.
ἐμίγη, was wedded (to the nymph).

26. *ἴπο-κυόμαι*, mid. to conceive.
διδυμάων = *δίδυμος*, twin.

27. *φαίδμος*, *ον* (*φαίνω*), shining, radiant; esp. of men's limbs, perhaps implying 'oiled.' *γυῖον*, limb, esp. arms and legs.

28. *δρμος*, *δ*, same word as Lat. *umerus*, the shoulder.
συλάω, to strip off, rob. *τεύχεα*, arms.

29. *μενε-πτόλεμος*, *ον*, staunch in battle, brave. Cf. *μεν-αίχμης*.

32. *ἐναίρω*. Aor. 2 *ἡναρον*. 3 sing. Aor. 1 mid. *ἐνήρατο*, Hom. to kill, slay. (Buttm. *ἡναρα*.)

34. *ἐῦ-ρ-ρείτης*, *ον* = *ἐῦρρέής* (*ρέω*), fair-flowing. *δχθη*, bank.

35. *αἴπεινός*, *η*, *ον*, (*αἴπνς*), high, lofty, of cities on heights.
Ιήδασσος, a town in Troas on River Satniōis.

38. *ατύζομαι* (*ἄτη*), to be bewildered from fear. *ἀτυζομένω πεδίοιο*, flying wildly over the plain. (Cf. l. 2.)

39. *δῖος*, a bough, branch, scion. Cf. *δολιχόσκιον*, l. 44.
βλάπτω, here to entangle.
μυρίκινος, belonging to the *μυρίκη* (Lat. *myrica*), the tamarisk. *ἄγκυλος* (*ἄγκος*), crooked, curved. Cf. Lat. *ancus*, uncus.

40. *ἄξαντε*, dual, 1st aor. part. of *ἄγνυμι*, to break (FAG).
ρυμός, *ον*, *δ* (*ρύω*, *ἐρύω*), the pole of a carriage. *ἐν πρώτῳ ρυμῷ*, at the far end of the pole. The horses were only attached to the front end of the pole which joined the yoke.

42. *τροχός*, *ον* (*τρέχω*), (a running) wheel.
ἐκ-κυλίνδω, to roll out.

43. *πρηηής* (Lat. *pronus*) (*πρό*), headlong.
κονία, *ή* (*κόνις*), dust.

44. *δολιχόσκιος*, *ον*, with a long *σχος* or shaft. Cf. *δῖος*, l. 39.

45. λίσσομαι, pray (cf. Lat. *libet*, *libido*, E. *lief*, *love*).
 γούνων depends on λαβόν, 'taking hold of him by his knees.'

46. ζωγρέω (ζωός, ζύγεύω), to take alive, take captive instead of killing.
 ἀποινα, ων, τὰ (ποωή), a ransom.

47. κειμήλιον, τό (κείμαι), stored up treasure.

48. πολύκμητος, ον (κάμνω), 'much wrought' of iron as diff. from copper.

49. χαρίζομαι, to favour; hence, to give freely, or gladly.
 ἀπερίστος = ἀπειρέστος (ἀπειρος), countless, immense.

50. πεπύθοιτο. Aor. 2. of πυνθάνομαι.

51. ἐπειθεν, tried to persuade (by gifts); al. δριψεν from δρίψω, stir up (cf. δρυμμι, Lat. or-ior, or-igo).

52. μίν, Ion. = αὐτόν, αὐτήν, αὐτό, as νίν in Att.

53. φ = εφ, Lat. suus.
 καταξέμεν = κατάξειν. As the construction forbids a future, this is taken as a Homeric aorist = κατ-αγαγεῖν.

54. θέω, fut. θεύσομαι (ΘΕΕ-). Cf. θόδς, &c.), to run.
 δμοκλέω (δμοῦ, καλέω), to call out together, esp. upbraid.

55. πέπων. Cf. πέσσω, πέπτος, cooked, ripened, mellow; hence, soft-hearted, weak.
 αὕτως, 'just so,' 'so foolishly;' al. οὕτως.

57. πρὸς, with gen. refers to that from which something comes; here, at hands of. ή is ironical, 'you have been so very well treated in your home' (about Helen).
 αὐπνίς, high and steep; hence, sheer, utter.

58. μηδ' ἡς φύγοι, ὁς = οὗτος, may not even he escape.

60. ἔξαπλοιατο = ἔξαπολοιντο.
 ἀ-κήδ-εστος, ον, uncared for, unburied (κῆδος). Proleptic sense.
 ἀφαντος, ον (φαίνομαι), made to disappear, clean forgotten.

61. παρέπεισεν, persuaded; al. ἐτρεψεν, turned, altered.
 ἀδελφειός = ἀδελφός.

62. *αῖσιμος*, *ον* (*αῖσα*), Lat. fatalis, appointed by fate, right, fitting.
 παρ-εῖπον (no pres.), to persuade. *ἴδεν* = *ον*, Lat. sui.

64. *οὐτα* = *οὐτησε*. Cf. on *βάλλω*, l. 7.
 λαπάρα, *ἡ* (*λαπαρός*), the (*soft*) flanks, or loins.

65. λάξ, with the foot. (Cf. λακτίζω, kick; Lat. calx, heel).
 μελινος = μελινος (*μελία*), ashen.

66. κελομαι, to urge, exhort. *ἐκέλετο*, Aor. 2.
 ανω, I shout, call. In fut. *ἀνω*, and Aor. 1 *ἥνσα*, the diphthong *au* becomes a dissyllable. (Cf. *ἀντή*, *ανδή*, &c.)
 ἐπι-βαλλόμενος = *ἐπιθυμῶν* (Schol.), throwing himself on, verbs of 'desiring' take genitive.

70. τὰ = τὰ [*ἐναρα*], acc. of the thing, *νεκροὺς*, acc. of the person after *συλήσετε*, spoil them of those [arms].
 ἐκηλος = *εἴκηλος*, at one's ease. (Fr. root. FEK. Cf. *ἐκάνω*, *ἐκητι*.)

71. *ἀμ* = *ἀνά*.

73. *αὐτε*, in their turn. *κεν* = *ἄν*, i.e. 'would have.'
 Ἀρη-φίλος, favoured of Ares.
 ὑπὸ = driven by the might of.

74. *ἀν-ἀλκεια*, want of strength, cowardice.

76. *οἰωνο-πόλος* (*οἰωνὸς*, bird; *πόλω*, πολέω Lat. versor), an augur.
 δχα (*ἔχω*, to grasp), only used before *ἄριστος*, 'by far.'
 Cf. 194.

78. *ἴγ-ελίνω*, to bend inwards; in pass. to rest or weigh upon.

79. *Ιθύς*. Hom. only uses acc. *Ιθὺν*, an enterprise, undertaking.

80. *αὐτοῦ*, Lat. illico, here, there, on the spot.
ἥρυκακον. Aor. 2. of *ἔρυκω*, to hold back, restrain.

81. *ἐπ-οίχομαι*, to go towards; here, to hurry about.
αὐτε, again.

81-2. *πρὶν πεσέειν*, prob. ironical. Before they fly to their wives for protection. The wives were at the Scæan gates, l. 238.

82. *χάρμα* (*χαίρω*), joy, triumph. *δῆιος* = *δάῖος*, hostile, foeman.

83. ἐπ-οτρύνει, to urge on, encourage.

84. αὐθί = αὐτόθι = αὐτοῦ or [ἐν] αὐτῷ [τῷ τόπῳ], on the spot.

85. τείρω (Lat. *tero*), to rub, distress. (Cf. Eng. 'throe' of pain.) καί . . . περ, though.
ἐπείγω, to urge, press hard. Cf. πιέζω (as θελω, ἐθελω).

88. νηός = ναός, a temple (orig. dwelling, from ναίω, like Lat. *sedes*).
γλαυκ-ῶπις (γλαυκός, glancing, ὄψ, eye), fierce-eyed.

89. οἴγω, to open, unlock.
κληῖς = κλεῖς, a key (κλείω, shut), Lat. *clavis*.

91. οἱ . . . αὐτῷ = ἐαντῷ.

92. θείναι, infin. for 3rd pers. imperat. θέτω.
ἡὐ-κομος, fair-haired.

93. ὑπ-ισχνέομαι, to promise.

94. ἡρις, only in acc., sing. and pl. (ἕνος, a year), a yearling = heifer.
ἡκεστὸς = ἄ-κεστὸς (κεστὸς, fr. κεντέω), untouched by the goad.
ἱερευσέμεν = ἱερευσέμεναι, ἱερεύσειν. Cf. καταξέμεν l. 53 and κατ-ελθέμεν, l. 109. The form -μεναι in the infin. is prob. dat. of a suffix -μεν, as in Lat. *teg-men*. The 'to' with the English infin. points to its being a dative.
ἔλεέω, to have pity on. αἴ κε = ἔάν, if so be that.

95. νη-πι-ος, young, infant (*νη*, not ἔπος, speech).

96. μήστωρ (μήδομαι), an adviser, author. (Cf. Lat. *meditari*.)

98. γενέσθαι, not merely = εἰναι, but 'proved himself' by deeds.

99. ἐδείδιμεν, 1 pl. plpf. of δείδω, pf. δέδια, to fear.
δρχαμος (δρχος, a row), the first of a row,—hence, the first.

100. ἐξ-έμμεναι or ἐξ-ἔμμεναι = εἰναι ἐξ, to be (sprung) from.
λίην = λίαν, very much. (Cf. λάω, to desire, λαβεῖν.)
ισοφαρίζω or ἀντι-φερίζω (φέρω), to match, measure against.

102. ἀπιθέω = ἀ-πειθέω (*a* and *πειθώ*), to be heedless of, disobey.
His brother Helenus is a seer.

103. δχος, δ, (*ἔχω*), that which holds—a chariot. Hom. *neut. pl.*
δχεα.
δλομαι, to spring, leap. ἀλτο, Aor. 2 (Lat. *sal-i-o*).

104. πάλλω, to shake, brandish (original form, *βάλλω*). Cf. Lat.
pello, palpito.
δξέα δοῦρε (better than *δοῦρα*), the two lances which the
Homeric heroes took to battle. δξέα, plur. for dual.

106. ἐλειζω = ἐλίσσω, to turn—here to rally.
ἔσταυ = ἔστησαν.

107. λήγω (orig. form *λέγω*, to put to rest), to cease, stop.

108. φὰν = ἔφησαν, a different suffix being employed.

109. ἀλέξω, here to assist.
Ὡς ἐλειχθεν = οῦτως ἐλειχθησαν, but the *-εν* is a different
suffix from *-ησαν*.

111. τηλε-κλειτὸς (*τηλε*, far, *καλέω*), 'far-famed,' possibly 'called
from far.'

112. θοῦρις, fem. form of *θοῦρος* (*θρώσκω*), impetuous. (Cf. *θίρο*,
and Lat. *ferus*, &c.)

113. βείω = βῶ. Cf. *θείω* for *θῶ*. προτὶ = πρός.

115. ἀράομαι, to pray.

116. κορυθ-αίολος (*κόρυς*, *αἴδλλω*), with glancing plume.

117. σφυρόν, an ancle. (Cf. *σφαῖρα*, from notion of roundness.)
δέρμα, a hide (*δέρω*, to flay).

118. ἄντυξ, as a rim. -ῆ refers to *δέρμα*, but agrees with
ἄντυξ.

πύματος (*πυθμῆν*, the base), here the outmost.

θέεν, cf. l. 54.

δμφαλόεις, having a central boss (*όμφαλὸς*, Lat. *umbo*).

120. μέμρα, pf. with pres. sing., to desire. (Cf. *μέμονα*, mens,
μένος.)

123. ἔσσοι, the orig. form of *εἰ*, from *ἐσ-μι*. Cf. (e)sum, essem.

φέριστος = φέρταρος, bravest, able to bear. (Cf. *fero, fortis, fortuna.*) Comp. φέρτερος, l. 158.

124. κυδι-άνειρα (κῦδος, ἀνήρ), bringing glory to men, glorious. Cf. ἀντι-άνειρα (l. 186), βωτιάνειρα.

126. δολιχόσκιον l. 44.

127. δυστήνων, i.e. unhappy are the fathers of the sons who . . . ἀντιώ = ἀντίαω, to meet, encounter.

128. εἰλήλουθας = ἐλήλυθας.

131. δὴν (akin to δή, Lat. *diu*), long, here long-lived. ἐρίζω (ἐρις), to strive.

132. τιθήνη, a nurse, here an attendant. (Cf. θῆλυς, τίτθη, *femina.*)

133. σεύω, to chase, drive (root, *σεf*, as in *σείειν*). ἱγάθεος (ἱγαν, θεῖος), most holy—of places under protection of gods. Νυσήιον, the district of Nysa, a mountain in Thrace.

134. θύσθλα, pl. (θύω), implements of Bacchic orgies, torches, &c.; ‘sacred gear,’ thyrsus, etc.

135. θείω, I strike. (ΘΕΝ, cf. Lat. *fendo.*) βου-πλήξ, (βοῦς, πλήσσω), an ox-goad.

136. δύω, see l. 19. δύστερο, Homeric aorist, with *σ* of 1st aor. and *ε* of 2nd aor.

137. τρόμος. Aristophanes ridicules the cowardice of Dionysus in the Ranae. δμοκλή, here a reproof, angry chiding. Cf. line 54.

138. ὁδύστομαι (cf. Lat. *odi*), to be angry. ρεῖα = ρᾶ (adv. of ράδιος), without care, at ease.

140. ἀπεχθέρομαι, to be hated.

142. ἄρουρα (ἀρόω), field, corn-land. Lat. *arvum* (aro), old Eng. to ‘ear’ (plough).

143. ἀσσον, compar. of ἀγχι, nearer. (ἀγχιστον.) πεῖραρ (περάω), the goal, end, limit. οὐηται = οὐη.

145. ἐρεείνω (ἐρομαι), to ask.

146. οἵος—τοῖος. Lat. qualis—talis. δὲ marks apodosis.
 φύλλον, a leaf. (φλέω, φλύω, φλύει, to bloom.) Lat. folium.

147. χαμάδις = χαμάι. Lat. humi, on the ground.

148. τηλεθάω = θάλλω, to bloom, flourish. Gen. in partic. only.

149. ή μὲν -ήδὲ is a better reading than ήμὲν -ήδὲ, both—and.
 φύει, here intrans. ἀπολήγει, cf. l. 107.

150. δαήμεναι = δαῆναι, A. 2, infin. of root δάω, to learn. The apodosis is either in 'I will tell you' understood, or δαήμεναι is infin. for imperative.

152. Ἐφύρη, Corinth. (Cf. ἔφορος, as κορυφή with Κόρινθος.)
 μυχός (μύω, to close), a corner.
 ἵππο-βόσος (βόσκω), grazed by horses.

153. κέρδιστος (κέρδος), most crafty. ζοκεν l. 19.

156. ἡνορέη = ἀνδρεία (ἀνήρ), manhood.
 ἐρατεινός (έράω), lovely.

157. ὄπάζω (cf. ἔπομαι), to make to follow, give as companion—
 hence, to give.
 μήδομαι, to plot, contrive (root, ΜΕΔ), l. 96. (Cf. μέδομαι,
 μῆδος.)

159. ἐδάμασσεν, scil. τοὺς Ἀργείους. οἱ, dat. commodi.

160. ἐπι-μαίνομαι, to be madly in love with. (Cf. μάντις.)

161. κρυπτάδιος, secret. μιγῆμεναι = μιγῆναι.

162. δαι-φρων (i.) (δαιῆναι, φρήν), prudent, wise: or (ii.) perhaps,
 fr. δάκ, battle; minded for battle, warlike.

164. κάκτανε = κατάκτανε, imperat.

165. μ' for μοι here.

167. ἀλεείνω, to avoid, shrink from. Cf. ἀλη, ἡλεός.
 σεβάζομαι = σέβομαι, to reverence, shrink from. (Cf. Lat.
 severus.)

168. ἔπορον, no pres., to give, provide. Pf. pass. πέπρωμαι,
 'fated.' Cf. πορσύνω, πορίζω, πόρος, ways and means. Lat.
 portio, pars, parare (?); Eng. ferry, ford. Whether these
 were hieroglyphics or letters is a moot point.

σῆμα, a mark, token.

λυγρὸς, sad, here deadly (*λοιγὸς*, destruction; Lat. lugeo, luctus).

169. *πίναξ* (ident. with *πλάξ*, *ν* being put for *λ*, and *ι* inserted, Buttm.), a writing tablet.

πτυκτός (*πτύσσω*), folded.

θυμο-φθόρος (*θῦμος*, *φθείρω*), life-destroying.

170. *ἄνωγα*, I order, plupf. not impf. sense. *ἡνώγ-ειν* = *ει*, 3rd pers.

πενθερός, a father-in-law. (Of. Lat. *af-fin-is*; Eng. bind, bond.)

171. *ἀμύμων*, l. 22, here 'safe.' Cf. Soph. Phil. 146b. *πέμπειν* *ἀμέμπτως* (Paley). It may be simply 'noble,' 'god-like.'

172. *Ιξα*, A. 1 of *ἰκνέομαι*.

173. *προφρονέως* (*πρὸ*, *φρῆν*), readily. *πῶ*, I honour.

174. *ἐννῆμαρ* (*ἐννέα*, *ἡμαρ*), for nine days.

175. *ρόδο-δάκτυλος* (*ρόδον*, *δάκτυλος*), rosy-fingered.

176. *καὶ τότε*. Notice that *καὶ* is not 'and,' but 'even'—'then it was.'

177. *γαμβρός* (*γαμέω*), a connexion by marriage, a son-in-law.

179. *χίμαιρα*, prop. a she-goat (l. 181), here the Chimaera.

ἀμαιμάκετος = *ἄμαχος*, irresistible, invincible. (Some refer it to *α* and *μαιμάω*.)

180. *ἐγν* = *ἡν* (for *ἐστην*).

182. *αἴθω*, to kindle. Mid. to blaze. Cf. *αἴθηρ*, *αἴθων*.

184. *Σόλυμοι*, a people of Lycia.

κυδαλιμος (*κῦδος*), renowned.

185. *δύμεναι*, Aor. 2, inf. of *δύω*, 'enter.' Cf. l. 136.

186. *ἀντιάνειρα* (*ἀντί*, *ἀνήρ*), a match for men.

187. *πυκνός* = *πυκνός*, compact; hence close, concealed. (Of. *πύξ*, Lat. *pugnus*, with closed fist.)

ἱφαίνω, same word as Eng. weave, woof, web; the stem is seen in ὑφή: it is not a compound of ὑπό.

189. εἶσα, Aor. 1, of ἵζω, to place, set.
νέομαι, to go, or come. Cf. νόστος.

191. ἦτος, see l. 8. He was, in fact, a son of Poseidon.

192. κατ-ερύκω, to hold back, detain. ἦν, 'his.' Cf. l. 53.

194. τέμενος (τέμνω, to cut), a piece of land cut or marked off.
ἔξ-οχος (ἔξ, ἔχω), prominent, excellent. Cf. δῆλα, l. 76.

195. φυταλιά (φύω), planted land, as a vineyard, in opp. to ἀρουρα, corn land, l. 76. νέμω, in mid., to possess.

198. παρα-λέγομαι, lie beside, here, to marry.
μητίετα = μητίετης (formed from μῆτις), all wise.

199. ἀντίθεος, like ισό-θεος, godlike.
χαλκο-κορυστής (χαλκός, κόρυς), brazen-helmeted.

201. κὰτ for κατὰ by assimilation of the τ and apocope of the α.
ἀλάομαι (ἀλη), to wander. Ἀλήιον, in Cilicia.

202. πάτος (cf. πατάσσω), a beaten path.

203. ἀτος, contr. for ἀτος (ἀω, to satisfy), insatiate.

205. χρυσ-ήνιος (χρύσος, ἡνία), with reins of gold. ἔκτα, fr. κτείνω.

207. ἐπι-τέλλω, to enjoin, command.

208. ὑπείροχος = ὑπέρ-οχος (ὑπερ-έχω), distinguished. Cf. l. 194.

212. γηθέω (Lat. gaudeo), rejoice.

213 πουλυβότειρα = πολυβότειρα (βόσκω), all nourishing.

214. μελιχιος (μελισσω), gentle, courteous, scil. λόγοις.

215. πατρώιος, of my father Tydeus.

217. ἐρύκω, see l. 192.

218. ξεινήιον (ξεῖνος) = Att. ξενία, a present to a guest on his departure.

219. ζωστήρ (ζώνυμη), a girdle.
φοῖνιξ, the Phoenician dye, purple.

220. δέπτας, a goblet, chalice (fr. same root, δάπτω, Lat. dapes).
δμφι-κύπελλος (κύπελλον, a goblet); (1) double handled;
or (2) with a cup at top and bottom.

221. *μύρ*, i.e. the cup.

222. *τυτθός*, small, young; probably akin to *τιτθός*, *τίτθη*.

223. *καλλιπε* = *κατ-έλιπε*.
ἐν Θήβησι. The 'Seven' invaded Thebes under Tydeus, who had married a daughter of Adrastus, king of Argos, and sister of the wife of Polynices.

224. *τρῆ* = therefore.
μέσσωφ, i.e. of the Peloponnes. Argos was Diomedes's kingdom.

226. *ἀλέομαι*, avoid (*ἀλεύω*, avoid; *ἀλη*, wandering).

227. *κλειτός*. Cf. l. 111.

228. *κιχείω*, subj. from *obsol.* *κίχημ* (*κιχάνω*), to overtake.

230. ἐπ-αμείβω, to interchange. Act. to give in exchange. Mid. to take in exchange. (Cf. Lat. *moveo*, *mō-tu-s*, *mū-tuu-s*.)

233. *πιστόω*, in mid. to exchange pledges.

236. *έκατόμ-βοιος* (*βοῦς*), worth a hundred oxen
εννεά-βοιος, worth nine oxen.

237. *φηγός*, a kind of oak (Lat. *fagus*, Eng. beech—not same tree.)

239. *εἴρομαι* = *ἴρομαι*, ask about, l. 145.
ἴτης, a kinsman, friend, neighbour. Cf. *έταῖρος*, with digamma.

241. *έξείης*, *έξῆς*, in order, i.e. separately. (*ἴχω*, *ἴξω*).
ἐφ-ἀπτω, to bend on or to; hence pass., to be destined (cf. ἀπήνη, chariot, and Lat. *apiscor*, *aptus*).
κῆδος (*κήδω*), care; here mourning for the dead.

243. *ξεστός* (*ξέω*), polished.
αἴθουσα (sc. *στορ*), a corridor open in front to catch the sun; hence the name.

244. *ἐν-εσταν* = *ἐν-ήσταν*.

245. *δέδμημαι*, might be pf. pass. of *δέμω*, to build; or of *δαμάω*, to tame—the sense decides.

246. *μιηστός* (*μινάομαι*), wedded. Cf. *μιμήσκομαι*.

τέγεος (τέγος), 'roofed,' as opp. to open court. Cf. Lat. *tego*, *tugurium*.

249. γαμβρὸς, l. 177.

251. ἡπιόδωρος (ἡπιος, gentle; δῶρον, gift), bountiful, fond.

252. εἶδος (εἶδω), that which is seen, form, beauty. (Cf. Lat. *video*.)

254. τίπτε = τί ποτε.

255. δυσ-άνυμος (ἄνομα), ill-named, hateful.

258. μελι-ηδής (μέλι, ἡδύς), honey-sweet.

ἐπείκω = ἐνέγκω. (Cf. ἔγκος, burden; διηρεκής, ποδηρεκής.)

259. σπένδω, to pour a libation. (Cf. σπονδή.)

260. ὀνίημι, to reap profit or enjoyment.

πίγσθα = πίησ, subj. of ἔπιον, from πίνω (Lat. *po-to*).

261. κέκμητα = κέκμητα, from κάμω, to labour; so, to be weary.

ἀέξω = αἴξω. Cf. Lat. *augeo*, *auctumnus*.

262. τύνη = σύ. Cf. ἐγάνη = ἐγώ. εἴης, cf. l. 239.

263. κορυθ-αίολος, 'with glancing helm.'

264. δείρω = αἴρω, to raise; hence, to bring. (Cf. ἄσφ, sword; ἀρτή, artery.)

μελί-φρων (φρήν), pleasant to the soul, gladsome.

265. ἀπο-γυιός (γυιός, lame), to enfeeble, unnerve.

266. ἀνιπτος (νίζω, to wash), unwashen.

αἰθοψ (αἰθός, ὁψ), fiery-looking, sparkling.

267. δέζομαι, to stand in awe, dread. (Cf. ἀγ-ιος, ἀγ-νός.)
κελαι-νεφής (νέφος), black with clouds, cloud-wrapt.

268. λύθρος, used by Hom. only in dat., defilement from blood, gore. (Cf. λύμα, λύμη, λούνω?)

παλάσσω (παλλω, to shake); (1.) as here, to stain, defile; (2.) in pf. pass., of men drawing lots, because these were shaken in a helmet. Cf. πάλη, sifted meal; Lat. *pollen*.

269. ἀγελεία (ἄγω, λεία), spoil-driving, pillaging.

270. θύος, a sacrificial offering, incense.

ἀολλίζω, to gather together (*ἀ-ολλέει*, in throngs, *εἴλω*, volvo).

271-278. πέπλον δ', κ. τ. λ. See l. 70.

282. χάσκω, to gape, yawn. Cf. *χάσμα*, and Lat. *hisco*, *hio*.

283. τοῖο = τοῦ.

285. ἀ-τερπ-ος, joyless; elsewhere ἀτερπής φρένα, I in my mind. οἴξ, (οἴ, alas!), woe, misery. (Cf. *οἰμώζω*, fr. *οἴμοι*.) ἐκ-λανθάνω, to escape notice utterly. Mid. to forget utterly.

286. ποτὶ = πρὸς. ἀμφί-πολος (*πέλω*, *πολέω*), one who is busy, a handmaid, a waiting-woman.

288. κηώεις, either = *κηώδης*, fragrant (*καλώ*), or hollow (Lat. *cav-us*).

289. παμ-ποίκιλος, all variegated. (Cf. Lat. *pingo*.) *οι* from *οὐ*.

291. The termination *θεν* denotes from a place, *ζε* and *δε* to a place. Cf. *τηλόθε*, from afar, and *οικάδε*, homewards. ἐπι-πλῶς, A. 2., part., as if from *ἐπι-πλῶμι*.

292. εὐ-πατέρεια (*πατὴρ*), daughter of a noble sire.

293. ποίκιλμα (*ποικίλλω*), embroidery.

295. νειατος = νέατος, superl. of *νέος* (*νε-τ-ος*); here, lowest or undermost. (Cf. Lat. *novus*, nuper.)

298. καλλι-πάρησ, fair-cheeked (*καλός*, *παρηίς*). ἀϊξε, l. 89.

300. ιέρεια, a priestess.

304. ὀλολυγή (*δλολύζω*), the sacrificial cry of women.

305. ῥυσίπτολος = ῥυσί-πολις (*ρύουμαι*), saving the city.

306. ἀξον, from ἀγγυμ, to snap, shiver, break, cf. l. 40.

309. ἥνις, κ. τ. λ. l. 94.

311. ἀνα-νεύω, to throw the head back as a sign of refusal. Cf. Lat. *nuo*, numen.

313. Ἀλέξανδρος = Paris.

315. ἐρι-βῶλαξ, with large clods; hence, very fertile. τέκτων, a worker in wood. (Cf. *τίκτω*.)

319. ἐνδεκά-πηχυς, eleven cubits long (16½ ft.).

320. πόρκης, *ov*, a ring, passed round the joint of the spearhead and shaft.

321. Others read, περὶ κάλλιμα τεύχε' ἔποντα, making περὶ part of verb περι-έπω, to tend diligently. κάλλιμος = καλός.

322. θώρηξ (θωρήσσω), a breastplate, corselet.
ἀφάω (ἀπτω, ἀφῆ), to handle; here, to burnish. Another reading is τόξα φόωντα, as if from φάω, to make bright.

324. ἡστο, 3 pl. plpf. of ἡμαι (stem ἡς, not the same as ἔξ-ομαι and εἰσα), so ἡμην, l. 336.

325. νεικέω, here, to rail at, abuse.

326. δαιμόνιος (δαιμῶν), used by Hom. only in voc. as term of reproach to express some strange condition in person addressed; 'my good sir.' καλὰ, adv. καλῶς.
ἔνθεο = ἐνέθου, ἐντίθεμαι, Mid.; here, to store up. Hector politely assumes that the reason why Paris does not fight, is not disgust at his defeat by Menelaus, but some quarrel (χόλος) with the citizens of Troy, cf. l. 335, 524.

329. ἀμφὶ-δέδηται. No pres.; to blaze around (δαιω, burn).

330. μεθ-ίημι, here to relax effort in, cease from.

331. ἀνα = ἀνα-στῆθι. θέρομαι, to burn (cf. θέρος, θερμός, ferveo).

333. αἰστα, fate. (Akin to αἰνέω, and Lat. aio. Cf. fatum, from fari.) κατ' αἰσταν, duly, justly.

334. συντίθεμαι, Mid., to take to heart. Cf. ἔνθεο, l. 326.

335. νεμέσσοι, dat. of νέμεσις (νέμω, to dispense), displeasure, resentment.

336. προτρέπω, to turn towards. Mid. here, to give oneself up to. δὲ, i.e. ὅσον, 'so much as that I . . .'

337. παρ-έπον, no pres., to persuade, win over.

339. λωῖον (λάω, λῶ, I desire), better.
ἐπ-αμείβομαι, to take up in turn, l. 290.

341. κιχάνω, to reach; here, to overtake.

344. δαήρ, a brother-in-law (stem δαερ).
κακο-μήχανος, mischief-plotting.

δέκρυψεις = κρυέρος (κρύος, frost), chilling, horrible. Distinguish from ὁκριόεις, rugged. (Of. Lat. crudus, crudelis.)

347. κύμα (κύω, to swell), a wave. (Cf. Lat. cumulus.)
πολύ-φλοωθεος (φλέω, φλοίω), loud-roaring.

348. ἀπό-ερσε, aor. only in 3rd pers., no pres. (ερδε = ἀρδε, Buttm.), might have swept away. πάρος = πρὸς.

349. τεκμαίρομαι (τέκμαρ, a boundary), to ordain, decree.

350. ἄκοστις (κοίτη), a spouse, wife. ἄφελλον for ἄφελον.

351. ἤδη, knew, i.e. was not indifferent to. Distinguish from ἤδη.

αἰσχεα (αἰσχος), disgrace; plur., reproaches.

352. ἔμπεδος (ἐν πέδον), firm-rooted, steadfast. (Cf. πόνος, Lat. pes, oppidum.)

353. ἐταυρίσκω (supposed root, αῦρω), to share. Mid., reap the fruits of (his cowardice). τῷ, therefore.

354. δίφρος (δι-φάρος); here, a seat, generally of a chariot.

358. πέλω, πελομαι, to be in motion; here, simply to be.
δοίδυμος (δοιδή), famous in song.

362. ποθή = πόθος, desire, longing.

363. ἐπέγω, to press. Mid., to hasten; cf. 1. 85.

364. κατα-μάρπτω, to catch, overtake.

366. οἰκεύς = οἰκέτης, inmate of house.

367. In Hom. η = ει, Lat. an, in indirect questions. Others read ει simply.
ὑπό-τραπτος (ὑπο-τρέπω), returning.

370. αἴψα, forthwith, with speed.
ναετάω, 1. of persons, to dwell; 2. of places, to be situated.

371. λευκ-άλενος (λευκός, ἀλένη), white armed. (Of. Lat. ulna.)

373. μύρω, to flow. (Redupl. form μορμύρω, Lat. murmuro.)
Mid., to shed tears, weep. (Of. Lat. moereo.)

374. τέτρμον and ἔτετρμον. Aor. no pres. to reach, find.

375. οὐδός = δόδος, δ, maso. a threshold. (Distinguish fr. η οὐδός, fem. = η δόδος.)

376. *εἰ δὲ ἄγε = εἰλα*, ἄγετε. Lat. *eja, agite*. Ho! come. Others think *εἰ = εἰ βούλει*.
νημερτής (*νη-* ἀμαρτάνω), unerring, true. Cf. *νητρεκής*.

378. *γάλοως*, a husband's sister. Corresp. masc. *δαήρ*. Cf. Lat. *glos*. *ἐσ* [οἶκον] *γαλόων*.
εἰνάτερες. No sing. Wives of brothers, or husband's brothers. (Lat. *janitrix-ices*.)

380. *δάσκομαι* (*δλαος*), to appease, conciliate.

381. *ότρηρός* (*ότρύνω*), busy, ready.
ταμία, fem. of *ταμίας* (akin to *τέμνω*), a house-wife.

390. *ἢ = ἔφη*. (Lat. *aio.*)
ἀπο-σεύω, to chase away. Pass. to fly. (Cf. *σοβέω*, to scare.)

391. *ἀγυιά* (*ἄγω*), street.

392. *εὗτε = ὅτε*.
δι-εξ-ιμεναι = δι-εξ-ιέναι.

394. *πολύ-δωρος*, of ample dower.

395. *μεγαλ-ήτωρ* (*ἡτορ*), stout-hearted.

397. *Κιλίκεσσι*, near Ida and Adramyttum, not the province Cilicia. *ὑπο-πλάκιος*, under Mount Placos. (Perhaps from *πλάξ*, lying on the plain.)

399. *κιώ*, to go. Almost always of persons. (Cf. *κιάθω*, *κινέω*, Lat. *cio, cieo.*)

400. *ἀταλά-φρων*, tender-minded. (*ἀταλές*, akin to *ἀπαλός*.)
αὕτως, just so, quite, merely.

401. *ἀλίγκιος*, like, resembling.

403. *ρύομαι*. (Cf. *ἐρύω*.) To draw to oneself; hence, to draw out of danger, to save. The double form *ρύομαι* and *ἐρύομαι* is accounted for by the digammated *ρρύομαι*.

404. *μειδάω*, to smile. Not used in pres.

406. *ἐνέφυν*, from *ἐμφύω*, grew into, clung to.

407. *φθίω*, usually intrans.; here, to destroy, consume.
ελεαιρω, pity. Cf. l. 94.

408. *ηηπίαχος* = *νίπιος*, l. 95.
ἄμμορος = *ἄμοιρος*, without lot or share, unhappy.
χήρα, a widow. (Root, ΧΑ. Cf. *χωρίς*, *χήτος*, need, &c.)

411. *ἀφ-αμαρτάνω*, to miss the mark; here, to lose.
δύμεναι. Cf. l. 19.

412. *θαλπωρή* (*θαλπω*, to warm), comfort, consolation, opp. to *ἀλλ' ἄχεα*, but [only] woes.
ἐπ-εσπον, 2 aor. of *ἐφ-έπω*, to encounter. [Distinguish from *ἐπι-σπάω*, to draw on.]

414. *ἀμδν* = *ἡμέτερον*.

415. *ἐκ-πέρθω*, to sack, destroy.
ἴψι-πύλος, with high gates. (*πύλη*. Cf. *πόλος*, hinge.)

417. *σεβάσσατο*. Cf. l. 167.

418. *κατ-έκηα*, 1 aor. of *κατα-καίω*, to burn to ashes.
ἔπτεα (*ἔντυμι* ?), gear, armour.

419. *σῆμα*, l. 168, here a 'tomb.' Notice that *χέω* is not only to 'pour' liquid but to 'heap up' loose earth.
πτελέα, an elm.

420. *όρεστιάς* (*όρος*), adj. of the mountains.
αλγί-οχος (*αλγίς*, *ἔχω*), aegis-bearing.

422. *λῷ* = *ἐνί*, one.

423. *ποδ-άρκης* (*ἀρκέω*), swift-footed.

424. *εἰλί-ποντος* (*εἰλω*, *πούς*), rolling in their gait.
ἀργεννός = *ἀργός*, white. Cf. *ἀργυρός*, and Lat. *arguo*, make clear.

426. *κτεάτεσσον*, heterocl. dat. (*κτάομαι*), property.

427. *ἀπερείστος*. Cf. l. 49.

428. *βάλλω*, l. 7. to shoot, so here, to kill.
ἰο-χέαυρα (*ἰός*, arrow, *χαίρω*), delighting in arrows, the arrow-queen. Artemis was goddess of sudden death.

430. *θαλερὸς* (*θάλλω*), 'blooming,' 'strong,' of tears 'full,' 'big,' l. 496.

432. θῆγς = θῆς, subj. 2 aor. of *τίθμι*.

433. ἐρινεδς, Lat. *caprificus*, the wild fig-tree.
ἀμ-βατός = ἀνα-βατός, easy to scale, assailable.

434. ἔπλετο, aor. of *πελομαί*, 'always was,' here = ἔστι.
ἔπι-δρομος (*ἔπι-δραμεν*), that may be scaled.

435. πειράομαι, to make an attempt on, attack. (Cf. Lat. *periculum*.)

436. ἀγα-κλυτός = ἀγα-κλεής, or *κλειτός*. Lat. *inclytus*, renowned.

438. ἐν-έπω. A. 2, *ἐνισπον*, to tell, relate.
θεο-προπία and *ον* (θεός, *πρέπω*, to be clear), an oracle.
There was a later legend that an assault would be fatal to Troy, in the part built by Aeacus, a mortal workman. But the 'oracles' may simply mean the insight of the seer.

442. ἐλκεσί-πεπλος (*ἐλκω*, *πέπλος*), with trailing or long robe.

443. νόσφι, apart, aloof. Cf. *νῶτον*.
ἀλυσκάω = ἀλύσκω, to avoid, escape. Cf. *ἀλέομαι*.

446. ἀρνυμαι, length, form of *αἴρομαι*, to receive, win, earn.

449. ἐῦ-μ-μελίης (*εὖ*, *μελία*), armed with good ashen spear. Genitive, -ίω, -ιέω, or -ίου.

452. πολέες = πολλοί. Distinguished by accent from *πόλεες* = *πόλεις*.

454. σεῦ ογ σεῖο = σοῦ.
χαλκο-χίτων (*χιτών*, tunic, coat of mail), brass-clad.

455. ἀπούρας, A. 1, Part. of *ἀπαυράω*, 'take away.'

456. πρὸς, here, 'at the will of.' So Πρὸς Διὸς εἰσι ξεῖνοι, *dependent on Zeus*, Od. vi. 207, and xiv. 57, Θέμιστας πρὸς Διὸς εἰρύαται, *maintain laws commissioned by Zeus*.
ἰστός (*ἰστημι*), anything upright, as a loom; hence, the web. *ἰστὸν ὑφαίνω* is the regular Homeric expression.

457. Μεσσεῖς, a fountain in Laconia. Hypereis, another in Thessaly.

458. δεκαζύμενος. Frequentative part. form of *δέκων* = Lat. *multa reluctans*. Cf. form of *τοξάζεσθαι*.

461. *ἱππό-δαμος* (δαμάω), horse-taming.

463. *χήτεῖ*, dat., no nom., need, want of. (Cf. *χωρίς*, *χήρα*.)

464. *χυτὸς* (*χέω*), poured; here, heaped up. Cf. l. 419.

465. *ἀλκηθμός* (*ἀλκω*), being carried off, abduction.

466. *δρέγω*, to stretch. Mid., to stretch out the hand for. Cf. Lat. *rego*, *porrigo*.

468. *κλίνω* (Root, *ΚΛΙ*; cf. *κλίνη*, *κλίμαξ*), to slope. Pass. ; here, to shrink back.

ζαχω, to cry, shriek.

ἀτύζομαι, to be dismayed or bewildered. Cf. l. 38.

469. *ταρβέω*, to be frightened, to fear.

λόφος, the place where the yoke rubs (*λέπεις*), the neck, a ridge, the 'crest' of a helmet.

ἱππιο-χαίτης (*χαίτη*, flowing hair), streaming with horsehair.

473. *παμ-φανδων*, glittering. Part. of *παμ-φαίνω*, as if from *παμφανάω*.

474. *κυ-νε-ω*, kiss, 1 aor. *ζκύσα*.

πόλλω, A. 1, *ζπηλα*; here, to dance, dandle. Cf. l. 268.

477. *ἀρι-πρεπής* (*πρέπω*), foremost, most distinguished. (For *ἀμι*, 'very,' cf. *ἀρείων*, *ἀριστος*, *ἀρετή*.)

478. *Ιφι*, strongly, with might. Common in names, as 'Ιφι-άνασσα', 'Ιφιγένεια. Cf. *Ιs*, Lat. *vis*.

480. *βροτόεις* (*βρότες*), gory, blood-stained. (Cf. *μορτός*, *μαραίνω*, *mors*, *morbis*.)

483. *κηρώδης*, fragrant. See l. 288.

485. *κατ-ρ-ρέζε*, to stroke, caress. *κατ-έρεξε* = *κατ-έρρεξε*.

486. *δαιμονίη*, 'dear heart,' l. 326.

ἀκαχίζω, vex. Cf. *ἀχέων*, grieving.

487. *πρό-ιάπτω*, to send before the time. Cf. *πρό-ιάλλω*.

489. *ἐπήν* (*ἐπεὶ ἀν*), i.e. as soon as ever it has come.

491. *ἡλακάτη*, a distaff. (Cf. *ἀλκω*.)

492. *ἐπ-οίχομαι*, to go to, to go over, ply. Lat. *obire*.

493. *ἐγ-γίγνομαι*, to be born in.

495. ἵππ-ουρις (*οὐρά*, tail), decked with a horse's tail.

496. ἐν-τροπαλίζομαι, pass. (frequent. from ἐν-τρέπω), 'often turning round.' Only used in pres. part.
θωλερός, l. 430.

499. ἐν-όρνυμι, to rouse, stir up in a person.

500. γόννι, is impf. of γοεῖν; only so used here. In line before it is acc. of γέος.

501. ὑπό-τρόπος (*ὑπο-τρέπω*), returning.

503. δηθύνω (*δηθά*, Lat. diu), to tarry.

505. κραιπνός (fr. root ἀρπ-δέω, like *rapidus* from *rapio*), sweeping, swift.

506. στατός (*ἵστημι*), standing; here, stalled.
ἀκοστήσας (*ἀκοστή*, barley), fed on barley. This is the only part of the verb in use.
φάτνη (*πατέομαι*, eat), a manger, crib.

507. θείγ, fr. θέω, to run.
κροαίνω, to stamp, thunder with the hoofs; only used in pres. part. (*κρούω*, knock.)

508. ἐν-ρ-ρεής, gen. -έεος, contr. -εῖος, fair flowing.

509. κυδιάω (*κῦδος*), to exult.
κάρη = κάρα, the head. (Root, KAP-; cf. *κάρηνον*, cranium.)

510. ἀσσω, to move rapidly; here, 'to stream quivering in the wind' is the idea.
ἀγλαΐα (*ἀγλαός*), splendour, beauty.

511. ρίμφα (prob. fr. *ρίπτω*), lightly, fleetly.
ἡθος (prob. lengthened form of *ἡθος*), an accustomed place: in plur., haunts. (Cf. *εἰωθα.*)
νομός (*νέμω*), a pasture (distinguished by accent from *νόμος*, a law).

513. ἡλέκτωρ, the beaming sun. (Prob. not from *ἡλκω*, but cf. *ἡλεκτρον* (i.) amber; (ii.) bright metal.)

514. καγχαλάω (Lat. *cachinnari*), to laugh aloud.

τέτμον and ἔτετμον, aor., without pres., to come up to, overtake, l. 374.

δαρίζω, to talk lovingly. (δαρ, wife. See v. 485.)

ἡθεῖος (commonly derived fr. ἡθος), trusty, honoured—esp. of superior or elder.

ἢ μάλα δῆ, ironical.

519. ἐναιστιμος (*αἰστα*); (i.) 'opportune,' as of omens; (ii.) reasonable, l. 521.

522. ἔργον μάχης, 'your (*τοι*) prowess.'

523. μεθιεῖς, Homeric present = Att. μεθίης.

524. ἀχνυμαι, to be grieved, vexed. (Of. Lat. *ango*, *angustus*.)

526. ἀρέσκω, to please, reconcile. Cf. ἀρετή.

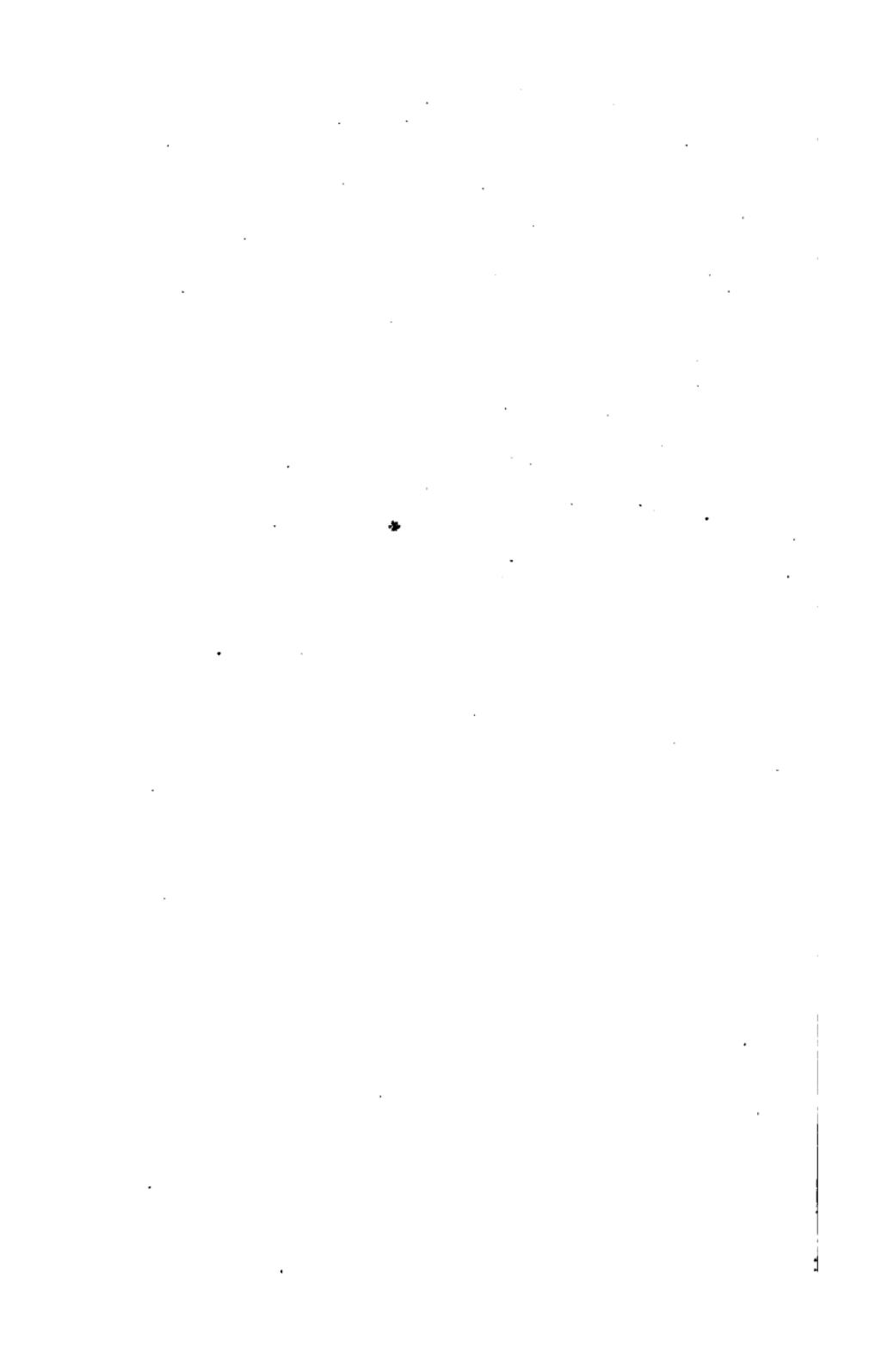
ποθὶ = πον, 'somewhere;' here of time, 'ever,' 'haply.'

527. αἰει-γενέτης, immortal.

528. κρητήρ ἐλεύθερος, bowl of liberty; i.e. feast to celebrate end of siege.

529. εὐ-κνήμις (*κνημίς*, *greave*), well-greaved.

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